THE TRIUMPH OF THE MISSIONARY MOTIVE

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The triumph of the
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EDITED BY THE
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FOREWORD

The Christian message is being tested in the fire-light of a world conflagration. Has this message the vitality to survive the wreck of ruined nations and broken faith? Can it justify its supreme claim that it can bring universal blessing to the world? The answers must be negative unless this message is fundamentally missionary.

The World War has broken international ties. May we expect that the Christian message will tie together international hopes and open the way for a new moral endeavor in the world? The answer is yes, if its missionary note be sounded.

New perils confront us. As suddenly as armies of men withdrew from the field of conflict, other armies of sinister forces took their places in a new and mightier warfare. Will the Christian message suffice for this hour? Not unless it has an inter-racial bearing, for all, equally, everywhere.

The dangers of inertia and indifference which always follow the expenditure of sympathetic energy are especially to be feared now. The delivery of the missionary message in full vigor is our great hope.

It is not enough that our altruistic and humanitarian impulses should have been awakened, but it is our obligation to give such organized direction to those impulses that it may never again be forgotten that the way to world betterment is not through expediency but Christian brotherhood. The recognition of this truth indicates the coming triumph of the missionary motive.

This series of closely related articles, covering various phases of the present world situation, was written expressly in demonstration of the theme of the book, and first appeared in the denominational press. The writers were peculiarly qualified and chosen for this task, and the interest already awakened is evidence that these statements should form a permanent contribution to the materials for missionary education.

These studies are presented under the auspices of the Department of Missionary Education of the Board of Education, and they are particularly recommended for supplementary reading and study in connection with the new Foreign Mission study textbook, "The Bible and Missions," by Mrs. Helen Barrett Montgomery.

WILLIAM A. HILL,
Secretary of Missionary Education.

CONTENTS

Chapter		Page
	Foreword	iii
I.	The Missionary Motive Fundamental in Christianity Frederick L. Anderson, Professor in Newton Theological Institution.	1
II.	The Missionary Motive in the World War John H. Mason, Formerly Professor in Rochester Theological Seminary.	15
III.	Some Contributions of Christian Missions in War-time. Part I James H. Franklin, Foreign Secretary, American Baptist Foreign Mission Society.	35
IV.	Some Contributions of Christian Missions in War-time. Part II James H. Franklin.	49
V.	The Social Application of the Missionary Motive Abroad Joseph C. Robbins, Foreign Secretary, American Baptist Foreign Mission Society.	63

Contents

CHAPTER PAGE

VI. THE SOCIAL APPLICATION OF THE MISSIONARY MOTIVE AT HOME 83
Justin O. Nixon, Professor in Rochester Theological Seminary.

VII. OUGHT THE UNITED STATES TO BE A MISSIONARY NATION? 101
Ernest D. Burton, Professor in University of Chicago.

VIII. THE MISSIONARY MOTIVE—ITS APPEAL TO THE YOUTH OF OUR DAY..... 117
P. H. J. Lerrigo, Candidate Secretary, American Baptist Foreign Mission Society.

I

THE MISSIONARY MOTIVE FUNDAMENTAL IN CHRISTIANITY

By FREDERICK L. ANDERSON

THE MISSIONARY MOTIVE FUNDAMENTAL IN CHRISTIANITY

Christianity is fundamentally missionary. By this we mean that the missionary ingredient is an original, essential, necessary and indispensable major element in it; that Christianity is not itself without it; that the missionary spirit is no offshoot or by-product, but belongs to the very central core of our religion. The professing Christian, who does not see and feel this, has yet to learn what real Christianity is.

I. Consider in the first place that Christianity has a missionary God. The greatest conception of the human mind is God. He is before, behind, and in all, the basis of existence, the foundation of the universe, the fountain of life. Our religion simply presupposes God and makes two primary assertions about Him, viz.: that God is Light (holiness), and that God is Love. It does not think of Him as the Infinite, the Absolute, and the Unknowable, but as the One

who reveals Himself to His creatures and shares with them His life and blessing, as the heavenly Father who gives good gifts to His children, tenderly cares for them, and especially bestows on them His love. Indeed, there is no sacrifice which He will not make for them, "for God so loved the world, that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He so loved that He gave. That describes His character. He is the God of love, the giving God. In sending his Son to live and die for us, He made the greatest of all sacrifices. But as some one has well said, that is really an understatement. When He made the supreme effort for our salvation, He did not give something or send somebody else. He came Himself (in Christ). So God was the preeminent missionary. But His missionary spirit and work long antedates the time when in the historical Christ He strove to reconcile the world unto Himself. In a very real sense He has loved the lost and borne the cross for them since the race began.

II. Christianity has a missionary Saviour. The Spirit of the Father was his spirit. He came to seek and to save the lost. He had the Saviour heart of God.

Jesus was himself an active missionary.

No missionary was ever more aggressive. He sought men. He did not wait for men to come to him. He went after them. So it was an itinerant ministry. Persistently he pursued his preaching tours from village to village, from city to city, from province to province, until he had covered all the important divisions of the Jewish fatherland. He sought personal contact with the largest possible number of individuals. His speaking campaign has rarely been equaled even in modern times for comprehensiveness and thoroughness. The white harvest was always before his eyes and on his heart. He prayed for helpers and urged others to pray for them. No difficulties or weariness held him back. Over the mountains and through the wilderness, the Good Shepherd sought his sheep. At last, he did not shrink from laying down his life for them.

He was not content with being the only missionary, but he organized large missionary movements. From the very first, he had designed to make his followers "fishers of men." He taught them the deepest desire of his own heart as their chief prayer, "Thy kingdom come. Thy will be done on earth as it is in heaven." He named them "apostles," which means missionaries. While they were still ill-prepared, he sent them out by the

dozen and the seventy on missionary preaching tours. At last, after the resurrection, he bade them go into all the world and preach the gospel to every creature. "The field is the world" was his conception of it, and it was to be evangelized by his followers. When he left them, he placed the responsibility for the great task squarely upon their shoulders, promising his almighty aid. He has never revoked or altered that last Commission. Aggression is its keynote. It is a trumpet call to a charge. The battle will be won when Christians obey it and not before.

III. The Christian experience is fundamentally missionary. As is necessary in any such general discussion, we refer to the *normal* Christian experience, not to the experience of a Paul on the one hand, nor to the superficial flabby experience, so common nowadays, on the other. This normal Christian experience is so rich and varied that it may be truly described in many ways, but, however described, it will be seen to have necessarily a profoundly missionary element.

It may be looked upon as a choice or definite acceptance of Christ and a life of devotion to him. But by this we must at least mean that we have freely chosen Christ as the ideal of life, as the determining factor in

all our plans and decisions, and that we gladly devote ourselves to doing his will, to carrying out his purposes. But who is this Christ? The greatest of all missionaries. And what is his central purpose? The bringing of the world to love and obey God, which is nothing else than the missionary program.

Or, more profoundly, salvation through Christ may be looked upon as God's greatest blessing, which Faith receives with thankfulness and humility. It is all of grace, the unspeakable good, the undeserved gift of pure love. In it we have forgiveness through Christ, reconciliation and peace with God, a new purity, a new largeness of love, a new power to overcome in the moral struggle, a new and recreating purpose, which altogether constitute a new life, eternal life. Our hearts rise in sincerest gratitude to God, a gratitude which must express itself not only in praise, but in action pleasing to Him. And what is His dearest wish? The salvation of the world. And what does He ask us to do? To take our part in that great enterprise.

The possession of such a supreme blessing also puts us under the most sacred obligation to our fellow men who do not have it. Freely we have received, freely also we must

give. The new life in Christ is the best thing in the world. No other religion has anything to compare with it. It is salvation, salvation from sin and selfishness and spiritual death, salvation for the individual and for society, for this life and the life to come. What shall we think of the man who would keep it to himself? How shall we characterize the depths of his selfishness, the meanness of his cowardice, the hardness of his heart? The ethics of the medical profession requires the discoverer or inventor of a new remedy to proclaim it openly to a sick and dying world without thought or hope of financial reward, and looks with deserved contempt on the man who declines to do so. If I discovered a sure cure for cancer and with it healed myself of that dread disease and then refused to tell my secret, the whole world would rightly call me a criminal. But we Christians have a surer remedy for the more dreadful spiritual ills of men and society; how much more severely shall we be judged if we hold our peace? Can we blame the world for doubting the reality and effectiveness of our religion, if we continue our guilty silence? "Why didn't you tell us before?" from the lips of the heathen is an inescapable condemnation.

But, more profoundly still, we must remember that in the blessing of salvation God gives us Himself. In the great experiences of forgiveness and reconciliation and the inflow of the new life, we recognize that we are dealing with a Person, and that that Person is God in Christ. And this experience of dealing with a Person and learning to know Him as all gracious, all pure, and all victorious grows with our Christian life. Especially do we become more intimately acquainted with the Great Friend when we enter into His work for men, bear our cross, and know the fellowship of His sufferings. To know God thus in the experiences of salvation, work and suffering is not only the highest privilege, but the highest function of the Christian and of the Church. And its inevitable corollary is that we shall thus make Him known, and bring this experience of knowing God as Saviour and Friend to other men. To know God and to make Him known, that is the whole business of the Christian and of Christianity. But, strange to say, while we cannot make God known till we know Him, it is only in making Him known that we can conserve, deepen, and enrich our acquaintance with Him. But to make God known in experience to other men is Missions.

And when God gives Himself to us, we have Him in our hearts. As the New Testament expresses it, we have His Spirit, Christ in us, and we in Christ. So in a sense it is no longer our old self that lives, but Christ lives in us, he reincarnates himself in us. Through us he speaks to the world. In our conduct, spirit, and temper the world sees him again. We bear about in our body the dying of the Lord Jesus, that his resurrection life of triumph may also be manifested in our mortal body. The true Christian seeks to save the lost, not merely because he has devoted himself to do Christ's will, not merely from gratitude to God or duty toward his fellows, but because the Spirit of Christ is in him and he cannot help loving men as Jesus loved them, bearing their sorrows as he bore them, and bringing to them the great salvation as he brought it to them. Thus Christ reproduces his Saviour heart and his missionary motive in the Christian.

We do not try to be, but we are the salt of the earth and the light of the world. If Christ dwells in us, we cannot but preserve society and give the light of the knowledge of God. Our life simply overflows to other men. "He that believeth on me, out of him shall flow rivers of living water." The very

genius of our religion is expansion. Propagation is the law of the spiritual life. "No man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire to communicate it." To tell the story of salvation is the instinct and first impulse of the new-born soul, the inevitable outworking of the inner divine life.

Christianity is the religion of love, not of an agreeable sentimentalism which ends in itself, but a Christian love, which expresses itself in actively doing good to all men even at cost to itself. Christ in fact for the first time made active love the reigning principle in ethics and in life. If we choose Christ, we choose a life of love. When we devote ourselves to him, we devote ourselves to doing good to men. We love because he first loved us. Our loving gratitude to God for all His spiritual gifts can take no form more pleasing to Him than active love of those for whom Christ died. The more fully we know God, the more clearly do we know that He is Love. Love, self-sacrifice, service, are the words which express Christ's spirit of self-giving best of all, and they are the great missionary words. How can the loveless profess a religion of love or men indifferent to the salvation of the world claim loyalty

to the world's Saviour? How can they give a pittance or nothing to the cause nearest the heart of God and still call themselves His children? Such men do not perceive the indictment that their indifference to missions brings against their own spiritual experience and their Christian name. They do not yet know what Christianity is, or what it is to be followers of Jesus.

IV. Christianity has a missionary history. Of this we American Christians are ocular evidence. Our religion has come down to us from our forefathers, who inhabited the forests of Germany and Scandinavia, and afterward came to ancient England and Scotland. They owed their conversion in the main to the missionary zeal of Italian and other Christians, who in turn had received the message from men who started from Syrian Antioch. But Antioch had been evangelized by preachers from Jerusalem, the seat of the first Christian Church. Moreover, from us Americans has sounded out the word in recent years to all the great civilizations of Asia, to the darkened tribes of Africa, to South America, and to the islands of the sea. The fact that Christianity is today a world religion and not a forgotten little Jewish sect, is due to its missionary character.

But this brief sketch of the history is not enough. A very superficial study will prove that Christianity has been most missionary when at its best, and its best when most missionary. Its classic epochs of enthusiasm and greatness have been characterized by glowing missionary zeal. This was especially true of those first three centuries, when the religion of Jesus conquered the mighty empire of the Cæsars in spite of the cruelest persecutions and the most desperate resistance. The Dark Ages, during which the Church was corrupt, ignorant, and almost heathenish, saw the slow death of the missionary endeavor. With the Reformation the old missionary spirit revived, the new light was carried by willing hands often at the cost of martyrdom, through all Western Europe. When lethargy and formalism later seemed to foreshadow the death of Protestantism, Wesley's glorious revival of evangelism, and Carey's and Judson's missions to India showed that the spell was broken and that the new day had dawned. Nor is anything so cheering in our own dark time as the seemingly universal resolution of the church of God to refound, enlarge, and carry through to the end its missionary work at home and abroad. This great venture of Faith at the beginning of

our Twentieth Century is the evidence of Christianity's vitality and the prophecy of its triumph. Those who cannot see it are spiritually blind, those who refuse to heed the call do so at their spiritual peril.

II

THE MISSIONARY MOTIVE IN THE WORLD WAR

By JOHN H. MASON

THE MISSIONARY MOTIVE IN THE WORLD WAR

Missions and war—how far apart they seem! War essentially destructive; missions altogether constructive. War death-dealing; missions life-giving. War projected by men; missions inspired by the Spirit of God. War commonly aiming at the extension of an earthly kingdom; the missionary motive always aiming at the extension of the kingdom of God. From whatever angle considered, war and missions are as far apart as darkness and light. What place then had the missionary motive in the war of the nations?

The Scope of the Missionary Motive

We must learn to discriminate between the missionary motive and missionary institutions. The motive is one thing, the machinery quite another. The institution may spring from the motive; but the motive may be vitally at work where there is no institu-

tion. In the thought of many, the missionary motive concerns itself only with the preaching of the gospel to the heathen. That conception is far too narrow. The missionary motive springs from that love in the heart which is from God and which burns to make itself felt in the human heart everywhere. On the strength of that love, Jesus issued his Great Commission as well as many a lesser commission along the way. And he who knows that love longs to carry Jesus and the spirit of Jesus into the heart of all mankind. But the spirit of Jesus was made manifest and his teachings were energized and emphasized by every act of his daily life. Wherever he met human suffering, his impulse was to heal. They only can claim his name who do his will. "As my Father hath sent me, even so send I you." Thus the missionary motive is wider than missionary institutions. Every Christian may know the blessed impulse and may do the Father's will.

Is the Christian Church True to Its Mission and to the Great Commission?

The criticism of the church never ceases. And so far as it is unprejudiced and rea-

sonable, it should not cease. The church has learned much during the past five years from the honest criticism of its friends as well as from that of its foes. The war has aroused many a man and many an institution to a reconsideration of its mission and its opportunity. It is safe to say that the modern church has never so given itself to self-examination and to the serious consideration of its duty to humanity as during the last half decade. The war has come as a revelation and a challenge to those who name the name of Christ.

Outside Agencies Which are Christian

We must not forget, however, that there are many Christian agencies at work outside the bounds of the church itself which have been inspired by Jesus. In these, also, is working the missionary motive. They too are extending the kingdom. It should be remembered that these agencies, though not strictly reckoned as activities of the church, are, for the most part, manned and managed by those who are members of the Christian church. Christ is in the midst of them and in the heart of their management, and the altruistic motive is driving their machinery.

The activity of the Christian church and the activities of these related agencies have saved the war. In wars of former times little or no attention was paid to the moral welfare of the men who composed the armies. But in the great war, no sooner had the armies begun their march than Christian institutions, of whatever name, began to mobilize their forces for action. In the months that followed, hundreds of millions of dollars were called for and the money came pouring in in floods. It was to be expended in the relief of suffering humanity. These unprecedented offerings came from givers who were looking for no dividends in dollars. And they came at a time when the government was issuing loan after loan (to a total of *twenty-one billions of dollars*) and was pressing its claim as the first to be considered; and also at a time when the cost of living was rising so rapidly as to submerge an increasing percentage of the population day by day. But to the end of the war there was no cessation in the appeal of suffering humanity and no cessation in the willing response.

But not merely dollars were called for. The human element, after all, was the supreme factor. Noble men and women who could not respond to the call of a govern-

ment to bear arms and to slay their fellow men responded joyously to the call of human suffering—the call of the Master to help those who were in peril and distress. They could not take the lives of their fellow men, but they could give their own lives in order that the lives of their fellows might be saved.

The giant egoism which had precipitated the war and whose cry was "*Kill*" was giving way before the advancing forces of altruism, whose prayer was "*Save.*"

In the Hearts of the Nations

The war has taught us, as has nothing else, how the spirit of Christianity at its best, or, let us say, the spirit of Jesus, has permeated the hearts even of the nations. Admit that the motive of Belgium as she bravely withstood the armies of Germany was primarily that of saving her own honor. Yet England sprang to Belgium's relief not primarily for the sake of England, but because by the ruthless violation of sacred treaties the little nation was being overrun and was in danger of annihilation. The future of civilization was at stake.

Of course there is no possibility of appraising human motives with absolute accu-

racy, and in the fabric of international relations there are a thousand twisted threads. But, whatever may be said of the motives which impelled European nations in those portentous early years of the war, no one will contend that the motive of America was chiefly one of self-protection.

America entered the war not for the sake of America, but for the sake of the world. As President Wilson said at Turin: "The people of the United States were reluctant to take part in the war, but as the struggle grew from stage to stage, they were more and more moved by the conviction that it was not a European struggle; that it was a struggle for the freedom of the world and the liberation of humanity." And again at Paris: "The soldiers and sailors of the United States have given the best that was in them to this *war of redemption.*"

Cardinal Mercier's word to America was this: "The only reason why you came into the war and saved our common cause was your love of justice, your respect of truth, your ardent zeal for humanity." And the queen of the Belgians, asked to speak a final message to the women of America, replied: "What shall I say? Tell them to continue their love." There it is in a single word, "love," that divine force which flows

through human hearts and which reveals to those who are whelmed in dark despair a heavenly Father's heart.

So the Christian motive which sent forth the early disciples from Antioch and Jerusalem, which looked toward the liberation of humanity and the redemption of the race, was aflame in the twentieth century as it had been in the first.

And the League of Nations itself—what is it, in the last analysis, but an honest effort on the part of the leading Christian statesmen of the world to protect the weaker nations and to insure them freedom and safety in their long heroic struggle toward a higher civilization?

The Christian Motive at the Heart of Human Institutions

The Red Cross had been organized for the relief of human suffering in great emergencies and crises. It was ready to enter once more on its mission of mercy at the opening of the World War. When our own country entered the war, the American Red Cross boldly asked the American people for $100,000,000—an appeal unprecedented in the history of relief enterprises. The response brought $114,000,000. A second

hundred million was called for, and $169,000,000 was pledged by 43,000,000 subscribers. Altogether, the Red Cross raised more than $400,000,000, and today has a membership of more than 20,000,000.

But money was the least of it. It called upon great captains of industry to give up their business and to invest all their time and all their energy (without money compensation) for the relief of humanity through the Red Cross. Even this was not the largest thing. It enlisted vast armies of helpers among the rank and file of humanity, noble physicians, heroic nurses, and aides in every field. The volunteers went forward to certain privation and peril and to possible death. But this was not all. Throughout America, women of whatever station were gathered in the churches, in the assembly-rooms, in private homes, to add their invaluable offering of labor for the sake of suffering humanity. The Red Cross had 6,374 workers in active service abroad on the day when the armistice was signed, and uncounted millions of friends and supporters at home.

By the side of the Red Cross, write the name of the Y. M. C. A. Here was an organization whose mission primarily was not the physical, but chiefly the moral and

spiritual welfare of young men. It saw and seized such an opportunity for reaching young men as the world had never offered before. Here were young men massed by the hundred thousand, far from home, facing death day by day, needing God and willing to think of him.

It was the supreme opportunity of the Y. M. C. A. Its noble ministry was apparent in a hundred ways. While its first aim was to reach the moral life of the soldier, it also contributed powerfully to his physical welfare and his social instinct. Had the Y. M. C. A. been spared the burden of the canteen, which was naturally not a part of its legitimate business, but was taken on at the urgent request of General Pershing, it could have made its own unique and legitimate work more telling and it would have escaped much of the criticism (centering chiefly in the canteen) which it received.

But the main point is that it recognized in the situation the call of the divine Master, and it went forth to minister in his name, regardless of sacrifice, even of the supreme sacrifice which befell some of its workers. The number of Y. M. C. A. workers accepted and sent to Europe was 11,229. President Wilson, Secretary Lansing, Lloyd-George, Marshal Foch, and many another

statesman and soldier testified to the invaluable service rendered the allied armies by the Y. M. C. A.

What the Protestant churches were doing through the Y. M. C. A., the Roman Catholic Church was doing through the K. of C. Naturally, there were differences between the Y. M. C. A. huts and the K. of C. huts both in theory and in form of administration, but both organizations were working toward one great end. The K. of C. sent 1,075 workers overseas.

In a survey of this kind, the Salvation Army must not be overlooked. Its representatives were no less efficient than those of the larger organizations, its purposes no less sincere, and its devotion no less heroic. It put upward of three million dollars into its war work.

The names of countless smaller organizations, associations, committees, etc., should be added to these. Yet again the generous and efficient aid of private citizens and groups of citizens who provided hospitals, ambulances, and equipment of all kinds must not be overlooked. No statistics can ever represent the total of the vast philanthropies of the war. But none can doubt that the large proportion of these gifts and of this consecration sprang from the love of

Christ and the desire to do his will. The conscious recognition of his commission and the consciousness of his presence and blessing were the forces which kept faith alive through the darkest days of the war.

Many a near-sighted journalist and novelist of today is declaring Christianity to be a failure. But by its fruits shall it be known when that narrow-visioned verdict has long been forgotten.

The War and the Foreign Missionary

To return to the common conception of missions, what effect had all this period of world chaos upon the foreign missionary enterprise? While the World War was sucking into its own maelstrom the young manhood of all nations, when the calls for funds to support the government and the armies and the navies were constant and irresistible, when the minds of men everywhere were absorbed in the thought only of war, when the enemies of Christ were shouting, "The church is a spent force or it would have prevented the war," when a good many Christians even were doubting whether God was still in heaven, what about the foreign field?

Of course, it would be natural to suppose

that all these opposing influences would check the so-called missionary movements of Christianity and that missionary contributions would steadily decline. Moreover, in the rapidly advancing cost of living, almost every family was facing a serious hand-to-mouth problem of its own. One cannot wonder that the missionary societies looked forward with grave apprehension as nation after nation was dragged into the war.

What was the sequel? Volunteers for missionary service were not lacking; neither were funds for their support. At the time of the Boxer uprising in 1900, when many missionaries were murdered, it was feared that the effect upon intending missionaries, especially those who were looking toward China, would be disastrous. But such fears were unfounded. The men and the women came in increasing numbers to fill the gaps in the ranks. So was it now when the war was thrusting new problems and perils on the world's missionary fields.

Thus the total number of foreign missionaries of all denominations sailing from America in 1913 was 620; in 1914, it was 531; in 1915, 609; in 1916, 772; in 1917, 661; in 1918, 670. In fairness it should be said that if we go back to 1911 and 1912, we

find somewhat larger totals, but these figures, covering the period of the war, show a wonderful steadiness.

And when we come to the missionary gifts of the churches, the figures are still more remarkable. Beginning with 1915, the income of the American Board advanced steadily year by year. In the Methodist Episcopal Church, the income of the foreign board in 1918 was nearly fifty per cent beyond that of 1915. In the Presbyterian boards, both North and South, there was an advance each year. In the Protestant Episcopal board there was in 1916 a marked advance over 1915; a slight drop in 1917; but a quick recovery in 1918. In our own Northern board, there was an advance in 1916 over 1915; a drop in 1917 and 1918. Yet in spite of this decline the totals of 1918 exceeded those of 1915. In the Southern board there was a steady advance through the four years, the gifts of 1918 being nearly one hundred per cent in advance of those of 1915.

Thus the figures show, as far as figures can show anything, that while men were making such sacrifices as never before for the sake of winning the war, the missionary impulse which reached out to heathen nations was not languishing, rather growing

all the time. Thus war was opening the eyes of the Christian world. It was coming to see that while the present war for the freedom of the race must be waged with all vigor on one hand, the great deterrent of future wars must be promoted with equal vigor on the other hand.

It is interesting in this connection to note that wars have never seemed to slay the missionary zeal of the Christian church. The Church of England's great Society for the Propagation of the Gospel in Foreign Parts was founded in 1701, when England was at war with France. Most of the great missionary societies were formed in the period from 1790 to 1815—a period of the devastating Napoleonic wars. The period of the Crimean war marked the advance of all the principal missionary societies. Much the same thing was true during the Franco-Prussian war. So the conclusion that war in our time has not dulled the missionary motive or crushed the missionary enterprise would seem to be confirmed by two centuries of history.

On the other hand, the World War has furnished us the mightiest argument for the preaching of the gospel to all nations. For we have seen as never before how futile is diplomacy and how powerful is love. The

cure for future wars is a far-flung line of human brotherhood. There is no text-book to teach it like the gospel of Jesus. Better are friendships than battleships. Stronger the nailed hand than the mailed hand. Mightier the sword of the Spirit than the sword of steel. "For the preservation of peace, one missionary is worth a battalion of soldiers," said Sir Charles Warren, governor of Natal.

Some Fruits of the Missionary Motive at Work in the World War

1. An incalculable amount of human suffering has been alleviated on the battlefield, in the hospitals, and in the homes devastated or bereaved by the war.

2. Many have been brought to Christ whom the gospel had never reached with vital force until the tragedy of war had opened blind eyes and disclosed the deep needs of the soul.

3. War has revealed the fact that the Christian church is not dead, as many have charged, but that life within, sluggish though it may be, is yet capable of being stirred by a new and urgent call on the lips of a stricken and bleeding world.

4. War has also revealed the fact that

many agencies beyond the bounds of the Christian church are yet filled with the Master's spirit and are doing his will.

5. The pressure of a great crisis has brought the churches of many faiths into close union, has led to a reappraisal of the essentials of Christ's religion, to a readjustment of emphasis as between dogmatic creeds and a vital union with Christ, and to a realignment of Christian forces in view of the urgent demands of the new day.

6. Out of all the horror and passion of a World War, the missionary motive has emerged, not wounded unto death and not disheartened, but stronger than ever and more convinced of the coming of a day when the Spirit of Christ shall rule the spirits of men.

7. Finally, the fact that this war was a World War should prove a trumpet call to the Christian church in every land—especially for us in America, since America, if any nation, is Christian; since America has come to hold the eye of the world as never before; since America stands preeminently for that democracy which is another name for human brotherhood.

The world is sick of war. In the wake of the most terrible war in history, a war which destroyed more than nine million

human lives and which wasted more money than all previous wars since the beginning of time, a war which the wisest diplomats of the nations were powerless to prevent or to postpone, it is time for men to recognize the fact that the conquering force in this universe, and indeed the *only hope* of humanity, is Love, as taught and as revealed by the Man of Nazareth; and that his representatives, in whatever land, are the prophets and the heralds of the new day wherein dwelleth righteousness—and therefore peace.

III

SOME CONTRIBUTIONS OF CHRISTIAN MISSIONS IN WAR-TIME

PART I

By JAMES H. FRANKLIN

SOME CONTRIBUTIONS OF CHRISTIAN MISSIONS IN WAR-TIME

Four years before the first convulsions in the World War were felt by humanity, representatives of many races had assembled, from every quarter of the globe, in the famous Edinburgh Missionary Conference. Plans of unprecedented magnitude for cooperation in the evangelization of the world were conceived in that notable gathering, and an international and interdenominational continuation committee was formed to put into effect the ideals of the conference. That committee sent its chairman, Dr. John R. Mott, around the world to hold series of conferences in Asia, whose findings registered the conviction of the most representative bodies of missionaries and native Christian leaders ever assembled. Everywhere in those gatherings there was the same yearning expressed for a closer fellowship in service on the part of all evangelical bodies, without the sacrifice of a single sacred conviction on the part of any.

In November, 1913, the continuation committee of the Edinburgh Conference met at The Hague to hear the inspiring story of a readiness on the part of Christian forces in many lands, as evidenced in the numerous conferences in Asia, to touch hearts more closely and clasp hands more tightly in a forward movement for Christ and his kingdom. Another meeting of the committee was called for the early autumn of 1914, at Oxford, England, as the guests of the well-known Baptist layman, Sir George W. MacAlpine, for the purpose of giving still more definite consideration to practical cooperative plans for a large expansion of missionary activity. Some of the members were on their voyage across the Atlantic when the outbreak of war not only prevented the meeting of the committee, but interfered as well with the execution of practical plans that had already been formulated and adopted.

Some of the immediate effects of the war on Christian missionary plans are well known. Entire missions were wiped out in Turkey, Armenia, Persia, India, China, and Africa. The forces of nearly all the societies were depleted. Many volunteers for missionary service rushed to France. Boards hesitated, too, to appoint men of

military age, even if any volunteered, who could not give a good reason for not being at the front. Plans for the development of the work were held in abeyance. For a time, at least, questions were raised as to the sufficiency of Christianity to save the world from a selfishness which was responsible for the cataclysm. The financial cost of missionary movements increased rapidly, and it was soon discovered that the same volume of work by the societies of England, Canada, and the United States required annually several millions of dollars more than was needed before the war. It is not difficult to make a fairly accurate survey of the principal apparent effects of the war on Christian missions, but it is a far different matter to attempt a comprehensive statement of the contributions of missionary agencies during war times, when the world's thought was centered on the conflict and little was done to keep a record of the helpful activities of such organizations in their work outside of their usual province. Moreover, it is never easy to tabulate results which are chiefly moral and spiritual. Even yet it seems possible merely to point to instances of unusual service here and there, which may be taken as illustrations of more or less common forms of activity on the part

of missionary forces in many lands during the period of the war.

Probably the first visible contribution was made by the foreign mission societies when men and women who were expected to sail soon for the Orient or Africa asked to be excused from missionary service until they could do their bit in France, and when those already on the field felt the tug at their hearts and suggested that they might be spared for service at the front. This was especially true of physicians and surgeons. In China, for instance, the force of medical missionaries at the close of the war was only seven-tenths as large as it was at the beginning, while very few new doctors sailed for the Orient after their own country entered the conflict. Over four hundred American missionaries served as chaplains, or Y. M. C. A. workers, or as doctors and nurses, or undertook Red Cross work in France, Armenia, Czecho-Slovakia, Egypt, India, Russia, Siberia, Palestine, Servia, Syria, and Turkey. Fully five hundred British missionaries undertook war work of some sort. A few went into the trenches. Some served as interpreters and friends among the large labor battalions of East Indians and Chinese at work behind the lines in France. The first missionary to lose his life in service

with the labor battalions in France, if not indeed the first Y. M. C. A. secretary to be killed by shell fire in that country, was Rev. Robert Wellwood, for many years under appointment by the American Baptist Foreign Mission Society, and stationed at Ningyuanfu, West China. Groups of Chinese Christian boys, graduates of mission schools, were sent to France to do the same kind of work with the labor battalions as that to which some of the missionaries were giving themselves. Graduates of mission schools who were studying in American universities and theological seminaries sought and secured opportunity for similar service. From the small Paris Missionary Society thirty-five foreign missionaries undertook war service in France, fourteen of that number being sent into the trenches. The record of the Roman Catholic societies also is impressive. Very many of their missionaries returned quickly from distant parts of the earth to serve the cause in France as soldiers or chaplains, or in other ways. The report of the Board of Foreign Missions of the Presbyterian Church in Canada for the year 1918 contained this striking sentence: "In response to the call of the empire for medical men to go with the Chinese labor battalions to France, all

the medical men on the field enlisted, thus closing all hospitals."

Christian missionaries rendered significant service in many parts of the world in helping the less-informed people to understand more clearly the moral aims of the Allies. As preachers of love and good will and brotherhood, they had already impressed multitudes with their purpose to uphold righteousness and justice, and when they were known to stand unqualifiedly for the cause for which the Allies were fighting, many in China, India, Africa, and other parts of the world were given fresh assurance of the righteousness of our aims.

The influence of American missionaries in China, about the time when the Chinese government made a declaration of war on Germany, can hardly be overestimated. For three years the masses of the Chinese people had been said to be pro-German in their sympathies, which was not strange in the light of historic events. In the ranks of the Allies were several of China's traditional opponents. China's feeling toward Japan is too well known to require comment. Just before the war began Russia appeared to be threatening an invasion of northwestern China. The British and French flags were planted on Chinese soil. It was not easy,

therefore, for the Chinese people to throw themselves into cooperation with those powers for whom the people had not entertained the most friendly feelings. In those days the American missionaries in some sections could hardly leave their houses without being questioned by the Chinese people as to the principles involved in the war. Public meetings were held in which the missionaries, as well as thoughtful Chinese leaders, expounded to the masses the issues involved. In many sections the fact that the American missionaries could explain so clearly why their country had gone to war with Germany did much to overcome the pro-German feeling on the part of uninformed Chinese and to lead them to uphold their government in its declaration of war. Such influence on the part of American missionaries was the result of the accumulated good will of the Chinese people. Mr. Julian H. Arnold, who was about that time commercial attache to the American legation in China, said:

"There is one asset which Americans hold in China, the equal to which is not to be found in any other foreign country in the world. This is the good will of the Chinese people. I have traveled extensively all over this vast country and have found

that no other people on the face of this earth occupy a warmer place in the hearts of the Chinese people than do the Americans. Our 2,500 missionary population in China is partially responsible for this great asset, for with their numerous schools, hospitals, chapels, and other uplifting institutions (all non-political in character), they are creating for us throughout the length and breadth of this vast country, in sections far removed from treaty port influences, as well as in the commercial centers, a spirit of friendship, which means much to us."

A few months before America entered the war, Mr. J. Wellington Koo, minister of the Chinese Republic to the United States, made the following deliverance in an address at the University of Chicago:

"I have outlined the work of American missionaries at some length in order to show the broad scope of their activities and the utter unselfishness of their purposes. Some of them devote five or ten years to China, while others spend their whole lives there. But whether for a longer or a shorter period, they all do it with a desire to do good and without hope of gain to themselves, beyond the gain of satisfaction in service rendered and duty done. These men penetrate the inland parts of the country, mingle with

the people, and live as members of the local community. Neither hardships nor difficulties deter them. In the last half century troubles sometimes arose between them and the local people, but they were always peaceably settled—settled without the dispatching of a naval or military expedition on the part of the United States, and without loss of political or territorial rights on the part of China. So by contrast and comparison the people of China have long come to recognize the difference between the missionaries from the United States and those from certain other countries, and for this reason they have manifested all the more readiness to receive and welcome them with open arms. Nothing which individual Americans have done in China has more strongly impressed Chinese minds with the sincerity, the genuineness, the altruism of American friendship for China than this spirit of service and sacrifice so beautifully demonstrated by American missionaries."

During the war the British secretary of state for India requested that large numbers of Indian laborers be secured immediately for work behind the lines in France. The provinces of Bahar and Orissa were asked to recruit about eight thousand laborers, and inasmuch as the Santals and other tribes

in that vicinity had shown themselves to be reliable in the tea gardens of Assam, the coal-fields of Bengal, and on the railways, the recruiting was limited almost entirely to them. As soon as the plan was made public, absurd rumors were circulated and panic prevailed in the country at large. The male population fled to the hills. The missionaries were requested to recruit companies of men from the Christian constituency, but it soon became apparent that if they confined their efforts in that direction none but Christians would be enrolled and these in insufficient numbers to meet the situation. Accordingly, the Christians themselves were sent into the hills and jungles to explain the situation to the non-Christian Santals and to induce them to come to the recruiting stations. It was exceedingly difficult to persuade the non-Christian Santals, for among such a superstitious people ludicrous rumors were spread. One rumor was to the effect that the Santals were to be made to fight or to be used as shields for the troops against the German bullets. There was another rumor to the effect that the government wished to bring together a large number and sacrifice them to the evil spirits as a propitiatory offering for victory. Still another rumor was that the government would

drown all the men who were recruited so that when the Germans reached India (the Germans were then reported to be moving in that direction) they would find a deserted country and would retreat. When the Christians were assured that some of their own missionaries would accompany them to France to look after them and their interests, they unhesitatingly enrolled themselves and were able to persuade the non-Christians that the government offer was bona fide. In such fashion four thousand men were enrolled in that part of India for work in France.

Possibly no better illustration of the benefit of the work of missionaries with the labor battalions in France can be found than in the story of two hundred boys who went from the field of the Baptist missions in the Naga Hills of Assam. Of these two hundred, forty were Christians before they left home. When they sailed from France every man in the company was a Christian, one hundred and sixty having accepted Christ while away from home. On the first Sunday after they returned to the Naga Hills the two hundred boys went in a body to the Baptist chapel and made a thank-offering of twenty rupees each, amounting to almost a month's wages. There is also the story of

five hundred Garo laborers who, while returning from France, took up a collection aboard ship to send one of their own number as a missionary to the head-hunters in Assam. Dr. J. R. Bailey and Rev. William Pettigrew, of our own mission in Assam, rendered notable service among the thousands recruited from the Naga tribes for work in France.

Even in Central Africa the primitive peoples were led to understand some of the principles involved. Their hearts were saddened too at the story of the invasion of Belgium and the consequent suffering on the part of the people, and, although many of the inhabitants of Congo had reason to nurse their grievance of years ago, they laid aside their memories of the policy of the late King Leopold of Belgium, whose unwilling subjects they had been, and in some sections under the leadership of the missionaries they made substantial contributions for relief work among the stricken Belgians. It is universally recognized that under the reign of King Albert, who visited Central Africa just before he ascended the throne, a new day has dawned in Belgian Congo.

IV

SOME CONTRIBUTIONS OF CHRISTIAN MISSIONS IN WAR-TIME

PART II

By JAMES H. FRANKLIN

SOME CONTRIBUTIONS OF CHRISTIAN MISSIONS IN WAR-TIME

The record of Red Cross service on the part of missionary doctors and nurses during the war is one of splendid heroism. In all mission lands where the war was actually waged the missionary hospitals were filled with the wounded, if the institutions were not destroyed or occupied by the enemy. A large volume would be required to tell that inspiring story. Only two or three examples can be cited here.

When the Turkish armies moved across Mesopotamia and occupied Busrah at the head of the Persian Gulf, two American missionaries, Dr. Arthur K. Bennett and his wife, Dr. Christine Iverson Bennett, of the Arabian Mission, threw open their hospital and treated large numbers of wounded Turkish soldiers. That occurred before America entered the war. When the English drove the Turks north, the same hospital was filled to overflowing with wounded

British soldiers. Dr. Christine Iverson Bennett, exhausted from her labors for the soldiers, passed away at a time when the outlook was darkest for the British troops in their campaign in Mesopotamia, but the leading persons in charge of the expedition in soldierly appreciation of her work turned aside from their direction of the campaign long enough to join the mission body and others in the funeral service.

From our own South China Mission four men volunteered at the same time for Y. M. C. A. and Red Cross work among the troops in Siberia. Dr. Henry W. Newman was sent nearly five miles west of Vladivostok, where, with very limited assistance he organized hospitals and rendered significant service among the Russians and the Czecho-Slovaks. After a Red Cross commissioner from America had visited Doctor Newman's typhus hospital with its four hundred and fifty beds, he wrote: " In all the story of Red Cross achievement in Siberia, there will be no greater credit due any individual than that due Doctor Newman for the successful accomplishment of his antityphus work at Cheliabinsk and Petropavlosk. Almost without American aid, Doctor Newman cleaned out a factory building and installed an efficient typhus hospital and later built up a hos-

pital of four hundred and fifty beds at Petropavlosk, where, under his direction, the mortality rate was cut down by about two-thirds." When Doctor Newman was taken ill with typhus and was borne on a stretcher to escape from the approaching army of Bolsheviki, he had organized and was conducting an evacuation army hospital with fifteen hundred beds far in the interior of Russia.

At the outbreak of the war the American Presbyterian mission working in Beirut, the Lebanon, Tripoli, and Sidon, with a staff of thirty-eight foreign missionaries, suffered much in common with other missionary agencies, although America was not at that time at war with the Turkish Empire. Two of the American missionaries were deported and imprisoned because their relief work was distasteful to the Turkish Government. Many of the mission buildings were used for Red Cross work, the missionaries themselves rendering unsparing service. The printing-house at Beirut was turned into a banking establishment and handled the large sums sent through the Mission Board in America for relief work among the Syrians. In the Lebanon wheat was sold at twenty times its usual price, such diseases as typhus and malaria were prevalent, and al-

most no supplies of clothing could be procured.

In western Persia, at the outbreak of the war, eighteen Presbyterian missionaries were stationed at Urumia. During the first year of the conflict Russian troops twice took possession of that region, but for five months the Turks ruled the land, and "the missionaries alone stood between twenty-five thousand Christians and death by massacre, starvation and disease." "With heroic endurance they sheltered thousands in their compound, distributed tons of bread daily to the starving people, fought the ravages of disease, and rescued thousands from destruction." One of the tragic results of the war was the death of the veteran missionary, Dr. W. A. Shedd, who, following like a faithful shepherd a body of eighty thousand Syrian Christians fleeing southward over the mountains to Hamadan, fell a victim to cholera in July. Of the eighteen missionaries at Urumia thirteen were down at one time with typhus fever. Several died at that time and others afterward from the effects of overstrain.

Early in 1915 a stalwart American journeyed from Aintab to Constantinople to assure the Turkish Government of the entire loyalty of the Armenians in the province of

Aleppo, where so many atrocities had been committed and to intercede in their behalf. This American was Dr. Fred Douglas Shepard, who, as a medical missionary of the American Congregational Board for nearly a third of a century had done a great deal to relieve suffering among the Armenians. Many had come almost to worship him. But this assurance of their loyalty in the prosecution of the war was of no avail, and the atrocities continued. During much of this trying period Doctor Shepard remained near Constantinople in charge of a Red Cross division of a hospital, where large numbers of wounded Turkish soldiers from Galliopoli were given treatment. The Hon. Henry Morgenthau, former ambassador of the United States to Turkey, has paid high tribute to the work of Doctor Shepard. Mr. Morgantheau, who had abundant opportunity to study the work of missionaries in the Turkish Empire during the days of such terrible suffering on the part of the Armenians, has said:

"I have never met—and I have met many people in my life—a finer set of men and women than the missionaries in Turkey. They did things which if it were all known would make them saints in the eyes of the community. They stood by their flocks.

When I was instructed by the State Department to tell them to leave, they refused to leave. They said, 'We are going to stand by whether it causes our death or not.' The amount of heroism that was displayed, the amount of martyrdom to which some of them submitted, ought to be an encouraging lesson to us all."

The activity of the American Committee for Armenian and Syrian Relief is known to almost every one. It is not so generally known, however, that this relief work had its inspiration in missionary circles. In the autumn of 1914 Dr. Fred Douglas Shepard and other representatives of the American Board of Commissioners for Foreign Missions (Congregational) wrote that they could hardly face the terrible conditions longer unless some way were found to give relief to the hundreds of thousands of starving people in their communities. The foreign secretary of the Congregational Board, Dr. James L. Barton, brought the situation to the attention of a few friends in America. Over thirty million dollars has passed through the hands of the committee which was organized by Doctor Barton in 1914, and twenty million dollars additional will be required this year. When the armistice made it possible for a commission to pro-

ceed to Armenia and Syria, Secretary Barton and several other distinguished citizens of America secured permission from our State Department at Washington for missionaries from Turkey to return as soon as possible. Shortly after the armistice was signed the commission, headed by Secretary Barton, started for Turkey, supported by the great majority of Congregational and Presbyterian missionaries who had been detained in this country and were returning to assist in the distribution of food among the Armenians and others in the Near East.

It is significant that Lord Bryce, former British ambassador to the United States, is reported to have said, after his visit to the Near East, that the only international influence which has ever helped Turkey has been American teachers and missionaries. At the beginning of the war the Congregational Board had over one hundred and fifty missionaries in Turkey. In 1918 only thirty-six had been able to remain at their posts. At six of the fourteen centers single women held the fort alone. Twenty missionaries had died in the country under the strain to which they were subjected.

Nothing is more important than morale in the successful conduct of a war, and thoughtful Americans saw at once that our

soldiers would require the spiritual help which they could receive from the Book of Books. President Woodrow Wilson wrote: "They will need the support of the only book from which they can get it." Theodore Roosevelt wrote: "Every soldier and sailor of the United States should have a Testament." General Pershing cabled: "I am glad to see every man in the army is to have a Testament. Its teaching will fortify us for our great task." A soldier said: "Strange as it sounds—and, God's truth, I'm far from being a religious man—the biggest factor in the war is God! However little religion you've got at home the biggest blackguard in the ranks prays as he goes into action." It soon became apparent, therefore, that the great missionary agencies, the Bible societies, had a service to render.

The American Bible Society alone sent out during the war seven million copies of the Bible, New Testament, Gospel of John, the books of Psalms and Proverbs, prepared in eight or ten languages, which were distributed overseas among the active troops of all the belligerents, in prison camps, and in hospitals. When America entered the war an attempt was made to see that every soldier in our army and every sailor in our

navy received a copy of the New Testament. From April 6, 1917, to December 31, 1918, the American Bible Society supplied to the soldiers and sailors of the United States alone a total of 4,541,455 Bibles, Testaments, and Scripture portions. Other societies did a correspondingly great work among the soldiers. Up to April, 1918, the American, British, and Scottish Bible societies distributed 15,000,000 volumes, printed in eighty-one languages, not only for the use of the troops, but for labor battalions from many parts of the Orient and Africa.

At the very beginning of the war the Young Men's Christian Association of America found a large field for usefulness in the camps for prisoners of war in various European countries, and later for the millions of men actually under arms in the cause of the Allies. The Red Triangle, as well as the Red Cross, endeared itself to hundreds of thousands of prisoners of war in Russia, Germany, Italy, France, England, and in other parts of Europe. The Young Men's Christian Association did a vast work for the physical, moral, intellectual, and spiritual welfare of men who found conditions in army prisons intolerable. Athletic games were organized, many forms of entertainment were offered, educational classes

were formed, Scriptures and general literature were distributed, religious services were held, and every possible thing was attempted which promised to be a benefit to the multitudes of prisoners. These many forms of benevolent activity were carried into the large army camps of America and into those of our Allies as well after our own country entered the conflict. This colossal plan for serving the soldiers of many nations was conceived by, and executed under the direction of Dr. John R. Mott, who himself was a volunteer for foreign missionary service during his student days and was prevented from going abroad only because of the insistent demand that he give his life to movements at the home base for the prosecution of the missionary enterprise in many lands. The same can be said of Dr. Robert E. Speer, who, during the war, was the chairman of the War-Time Commission of the Churches, (Federal Council of the Churches of Christ in America). The foreign mission inspiration had given many men an outlook on life which qualified them for unusual service in the prosecution of the war.

Just prior to China's declaration of war against Germany, her chief diplomatic representatives at three of the principal capitals of the world—London, Berlin, and Wash-

ington—were alumni of one mission school in China—St. Johns University, at Shanghai. Of China's five outstanding representatives at the Peace Conference in Paris, three had been trained in China under the influence of Christian missionaries. Perhaps the most influential spokesman of the group was Mr. C. T. Wang, former vice-president of the Chinese senate, general secretary of the Young Men's Christian Association in China, son of a Christian Chinese preacher, and himself educated in China under Christian auspices before taking further work at the University of Michigan and at Yale. Japan's prime minister at the time when Japan entered the war and made declaration of purpose to return Tsingtau to China, was Marquis Okuma, who, in boyhood, was trained in the mission school of Guido Verbeck.

Throughout the period of the war, as at other times, the missionary forces continued to preach a gospel of love, brotherhood, righteousness, and spiritual democracy. This must ever remain their chief task, in peace or in turmoil. When the war was almost at its height for America, one of the best-known professors in a large university said it had come to pass that the soldier, the diplomat, and the missionary were striving

for the same ends. Now that the war is over we realize afresh that, after all, the spiritual influences are the eternal forces, the missionary task seems increasingly important, if it is faced in humility and in a spirit of brotherhood for men everywhere.

V

THE SOCIAL APPLICATION OF THE MISSIONARY MOTIVE ABROAD

By JOSEPH C. ROBBINS

THE SOCIAL APPLICATION OF THE MISSIONARY MOTIVE ABROAD

The present situation in the non-Christian world makes the missionary motive loom large. It is the dominant element in the New World Movement of Northern Baptists which with daring faith challenges us to the vision and hope of a new world. Western influence, Western education, Western science, Western industry, and Western political ideals have penetrated the age-long satisfaction of the Orient. The tension-points in the modern world are not confined to America. This unrest is as marked today in China as in America, in Asia as in Europe. The added danger of the situation in the Orient is that this Western influence, apart from the missionary influence, is largely materialistic and atheistic. These influences beating in upon the Eastern world have undermined its old systems of belief, its old standards of morality, and those customs, ethical and religious, which

have been a conserving force in the life of the individual and the nation.

In addition to the basic, religious, and paramount evangelistic missionary motive and aim, there is a tremendous missionary appeal in the large service foreign missions has rendered and is rendering to the betterment of social conditions in the non-Christian world. At Denver the Northern Baptist Convention defined our missionary objective as follows: "That as a denomination we record our acceptance of the conception that the mission of the Christian church is to establish a civilization, Christian in spirit and in passion, throughout the world." "The mightiest civilizing agencies," says Doctor Fairbairn, "are persons; the mightiest civilizing persons are Christian men." The missionaries of the church of the living God have been the mightiest civilizing forces the world has ever known. The missionaries have raised the moral and social atmosphere of the world. They have been real light-bearers who have gone forth in a healing and redemptive ministry to all mankind.

It is the missionary who has made known the non-Christian world to us. The dark continent of Africa was opened by Livingstone, the missionary pathfinder, and his fellow missionaries who followed closely in

his steps. This is true in large part of Korea, China, Siam, Burma, and Arabia. The geographical contribution of missionaries has been a large factor in adding to our knowledge vast portions of the habitable globe. The knowledge of the literature and language of these countries is due in large part to these unselfish servants of the church. Morrison in China, Carey in India, Hepburn in Japan, Gale in Korea, Judson and Cushing in Burma, gave us the dictionary of the great languages of these lands. The missionaries are the great linguists of the world. Their translation of the Scriptures in more than five hundred languages is the outstanding literary achievement of the centuries. In the words of a publication of the Smithsonian Institute: "The contribution of missionaries to history, ethnology, philosophy, geography, and religious literature forms a lasting monument to their fame."

The missionary has been a vital factor in interpreting the best of American life to the peoples among whom they have gone. They have helped in international understanding and good will, and have been a tremendously important factor in diplomatic relations with these lands. Sir Henry Johnstown, one of the greatest administrators in Africa, said: "When the history of the great African states

of the future comes to be written, the arrival of the first missionary will, with many of those nations, be the first historical event in their minds." And that great Christian soldier and famous Indian administrator, Lord John Lawrence, declared that however much the British Government had done for India, he was convinced that the missionary had done more to benefit India than all the other agencies combined. In the report on "Indian Constitutional Reforms," by Mr. Montague, secretary of state for India, and Lord Chelmsford, viceroy for India, they write as follows: "It is difficult to overestimate the devoted and creative work which missionary money and enterprise are doing in the fields of morals, education, and sanitation." One of our missionaries writes in regard to the proposed reforms: "Has it occurred to you what a big call for the vigorous prosecution of mission work in India is afforded by the scheme for constitutional reform in India? The attempt being made by the British here is unique. It is to lead the people of India gradually, but by very definite steps, into real democratic government. Now, democracy can rest securely on nothing but character, and Christianity can produce the character that India sorely needs to make democracy a success."

From the very first missionaries have recognized the social motive and appeal of the missionary task. In the work of William Carey, the founder of modern missions, we have a striking illustration of the social implication of foreign missions. He recognized the medical needs of the work by taking with him to India John Thomas, a physician. The printing-press was to Carey a missionary agency of the first importance, and he founded the first Bengali newspaper and the first English magazine in India. In the work of Scripture translation his fame remains unequaled to this day, for from the mission press at Serampore, Carey and his colleagues sent out the complete Bible in six languages, the New Testament in twenty-two more, and Scripture portions in other languages, so that from this center the Scriptures in forty languages went out to different parts of the Orient. The first university college in India was founded by him at Serampore. Before 1818 this early group of missionaries had established more than one hundred schools with several thousand pupils. Carey was interested in agriculture and formed the "Agricultural and Horticultural Society of India" long before any similar society had been organized in Great Britain.

These early pioneer missionaries, Carey and Duff, had no small place in the social reform movement in India, and Carey's tongue became a very sword to fight for the women of India. His pen was the lance of a Christian knight as he strove day and night to bring the government to his view and do away by government action with suttee, or the burning of widows in India. For long the government feared that such action would rouse the Hindus to fury in defense of their religion and its customs. Then one day the government order abolishing suttee was signed by the governor-general, Lord William Bentinck, and was put into Carey's hands. He had been appointed government translator, for he knew the language far better than any of the civil servants. It was Sunday morning, December 4, 1829. Every day fresh victims were being burned. There could be no delay. Before the sun had set Carey had finished translating the great decree, and on Monday the compositors were busy setting the type that the order might be known throughout all India. Few men have been a greater factor in the social progress of the world than this pioneer foreign missionary.

The arrival of the Scotch educational missionary, Alexander Duff, in Calcutta in

1830, dated a new era in India's national life. India stood at the parting of the ways. Was the British raj in India to hold a subject race in ignorance, or introduce there the benefits of modern education? Duff brought to India two convictions: First, the value of education as a missionary asset; second, that the vehicle of instruction should be the English tongue, permeated as it was with Christian ideals. The government accepted Duff's policy, and in 1835 issued its famous decree establishing the English language as a medium of instruction in Indian schools and colleges. Doctor Faunce says: "Thus the idea of one isolated missionary became the policy of the Indian Empire."

The non-Christian world is helpless in the face of disease. It is a sick world. In India, where the British Government has attempted to relieve the situation by providing hospitals and medical aid and medical men, as many people as are in the United States are beyond the reach of even the simplest medical aid. A general estimate by careful students suggests that ninety out of every hundred of the inhabitants of non-Christian lands, especially outside the largest cities, have absolutely no access to medical treatment. The Rockefeller Foundation on Medical Work in China reports that "the

need for medical work is found to be greater than anticipated. Not only do the Chinese people lack almost all opportunity for medical treatment outside the relatively few centers where missionaries and hospitals have been established, but the development of modern conditions, the introduction of machinery, railways, etc., have resulted in an increase of suffering due to accidents and occupational diseases." In the spirit of the Great Physician, the medical missionaries of the Christian church have responded most heroically to the call of the non-Christian world.

In the fall of 1910 Arthur Jackson, one of the best known athletes and scholars of his day in Cambridge University, went out to Manchuria as a medical missionary. A month later the pneumonic plague began to surge down from the north. The death-rate was one hundred per cent. Not one man, woman, or child attacked recovered. Arthur Jackson laid down all his other work and went down to the railroad station at Mukden to erect a barrier between that oncoming pestilence and the great masses of Central and Southern China. Day after day, clothed in a long white robe, with bag over his head, breathing through a sponge, he went about his work, segregating the disease and visiting

every railway car that came in and separating every suspected Chinese, until at last he stemmed the fatal tide. Then one day when his work was done he discovered that the pestilence had seized him, and in few hours his great sacrificial life had come to its close. At the memorial service two days later in the British consulate, the old Chinese viceroy said: "Doctor Jackson, with the heart of the Saviour who gave his life to deliver the world, responded nobly when we asked him to help our country in need. He went forth to help us in our fight daily. Where the pestilence lay the thickest, amid the groans of the dying, he struggled to cure the stricken and to find medicine to stay the evil. Worn by his efforts, the pestilence seized him and took him away from us before his time. Our sorrow is beyond all measure."

The non-Christian world is pitifully, desperately poor. It is estimated that in India more people than live in the United States never have more than one good meal a day. Lord Cromer estimates the average yearly income in India at about nine dollars per capita. Making all allowances for differences in money values, this is poverty, extreme and relentless. The coolie classes in China are about in the same situation. Life

rolls out just one painful struggle to keep alive. Nothing short of the marvelous stamina and courage of that race could bear the awful strain.

In the heart of the industrial district of East Side, Shanghai, China, is located the Yangtzepoo Social Center, the laboratory for the department of sociology of Shanghai Baptist College. The organization has as its object the moral, physical, and spiritual welfare of these thousands of men, women, boys, and girls who labor in the great cotton mills and other factories of Shanghai. There are thirty thousand operatives, seventy-five per cent of whom are women and girls engaged in the manufacture of cotton alone in this district. The mills extend two miles and a half along Yangtzepoo Road and the river banks. Other industries such as engineering works, foundries, lumber yards, saw-mills, and silk filatures make up a population of more than forty thousand workers. In general, the hours of labor are from six in the morning to six at night, with the same run for the night shift. Child labor is common practice.

With such conditions as these, the Yangtzepoo Social Center has a wide field in which to work, and a number of reforms have already been started. The head of the

department of sociology of Shanghai Baptist College is director of the center. There is a committee on development made up of one foreign and three Chinese cotton-mill managers and one lawyer. Chinese and foreign men and women of prominence have been secured as patrons.

A large playground equipped with modern apparatus is maintained by the play department of the Yangtzepoo Social Center. Numerous electric lights make the playgrounds accessible day and night. Instruction and training is provided not only for street children and students in the school, but for those workers in the shops who can come only at night.

Tokyo, with a population of two and a half million people, is the metropolis of the Orient. Strategically located in this throbbing mass of humanity is the Tokyo Baptist Tabernacle. Rev. William Axling, the missionary in charge, writes: "Evangelizing, educating, serving are the three words that loom large in our program of work." In my visit to the Tabernacle two years ago I was impressed with the wide social outreach of this great church as it "aims to minister to the whole man and to serve the whole community." The lot of the working man in Tokyo is particularly hard. His working

hours are long, from ten to fifteen hours a day. He has no Sundays and few holidays. On Saturday evenings popular lectures are held at the Tabernacle for these men. Here the great vital problems of life are discussed by Christian men who try to show that the church is really interested in them. Such questions as social purity, sex hygiene, home-making, temperance, sanitation, anti-tuberculosis, and kindred themes that make for a cleaner and higher community and a better national life are here dealt with from the Christian point of view. The policy of the Tokyo Tabernacle is to make a conscientious effort to meet the most pressing needs of the people round about it. Such a need came to the surface during the past year in the condition of the working girls of the neighborhood. In the struggle of industrial and commercial life into which the young women of Japan are being thrust forth, there are many temptations that they are unprepared to meet. For this class of young women a working girls' night school was organized last February, where are taught sewing, care of the sick, reading, writing, and other elementary branches. A simple chapel service is held each night for these girls. Some of the other features of the work of the tabernacle are the kindergarten,

day nursery, playground, apprentices' night school, and free legal advice bureau. Increasing emphasis is put upon Bible study, and as far as possible there is a Bible study group in each department.

Industrial and agricultural missionaries are doing noble service in response to the cry of a poor and hungry world. An outstanding example of missionary agricultural work is that of Mr. Sam Higginbottom, who has developed an agricultural school at Allahabad, in the united provinces, India.

From all parts of India young men go there for practical training in agriculture. A rich Hindu of the highest caste, himself a landowner of ten thousand acres, is a student here working beside low-caste boys. On the mission farm young nobles from the native states take the course in agriculture and then go back to their states to introduce the new agricultural methods. Mr. Higginbottom has introduced modern American agricultural machinery and improved live stock, and while the common yield of wheat in India is less than ten bushels per acre, Mr. Higginbottom on the mission farm secures a yield of twenty-five to thirty bushels. Indian princes and high British Government officials come from afar to visit the mission farm. The Maharaja of the native state of

Gwalior has placed Mr. Higginbottom in charge of the agricultural development of his state and has set aside an annual budget of twenty-five thousand dollars for this work. Other native princes have called upon him for advice and made large financial offers in an attempt to secure the full time of this American farmer missionary. Mr. Higginbottom is, however, primarily a Christian missionary. He knows that agriculture alone cannot save India, so he remains at Ewing College where, with his agriculture, he is free to teach Christ, and the young nobles who graduate from the mission agricultural school take back with them in addition to their new agricultural knowledge something deep and abiding that they obtained in Higginbottom's Bible classes. Besides his work at the college and his services as agricultural adviser to nine native states, this American missionary is today the recognized agricultural expert of northern India.

"I was sick and in prison and ye visited me." These words of the Master came to me again and again as I visited Kavali, in our South India Mission. Here we have established the Erukala Criminal Settlement. The Erukalas are of the criminal castes of India, and we are doing here a piece of con-

structive, Christian social service of the very largest value. Rev. S. D. Bawden is in charge of this work, and there are now 1,800 of these criminals on the roll of the settlement. In addition to the people at the main settlement, there are at Allur and Bitraguntra one hundred and fifty families, graduates of Kavali, who, Mr. Bawden thinks, can be trusted and who are eager to make in this way a beginning of honest, industrious citizenship. We visited both of these other settlements and found clean, well-kept villages, and industrious, happy people, which proved to us the value of the work being done at Kavali and the wisdom of Mr. Bawden's administration. Mr. Bawden is the right man in the right place for this unique type of missionary work. Physically, he is a strong young giant, and he is firm and kind in his discipline, a man of deep religious and spiritual experience and practical Christian living. At the settlement at Allur, where his most trusted people are sent, there are eighty-two people and no police. At Bitraguntra, the second settlement, with three hundred and forty criminals, there are four special constables chosen from among the people themselves. At Kavali, with more than 1,500 criminals, there are two head constables of the regular government

police and eighteen special constables chosen from the criminal settlers. Because Mr. Bawden wishes the members of the settlement to act as if they were trusted, the police carry no firearms and there are no walls about the settlement. Mr. Bawden says: "One of the most important items in such a settlement is the matter of discipline. It must be just, firm, and constant, but must also be kindly. These people have been wanderers without restraint and without consideration of the rights of others. We endeavor to train them in honesty and independence and hence must restrain their wrong impulse and give them all the freedom possible as long as they do not abuse it. Holding them within walls would secure them their physical restraint, but would not develop their strength of character. Therefore we have no walls, but state the limits carefully and punish without fail when these limits are transgressed."

Every boy and girl between six and twelve years of age is required to be at school. At each of the three settlements a night school is provided for the young men who work during the day, and at Kavali and Bitraguntra there is a similar school for the young women. There are two hundred and sixty children in the schools of the three set-

tlements, sixty young men in the men's night school, and twenty-four young women in the women's night school. Firmness, justice, kindness, work, education, and vital Christianity—these are the key-words in Mr. Bawden's management of the criminal settlement. It is the firm conviction of Mr. Bawden that reform of these criminal classes is impossible aside from the teaching of moral and religious truths. Mr. Bawden frankly believes that the Christian religion offers the only true solution of the problem. Each morning a roll call is held at which the Bible is read and a brief exposition is given by one of the staff, after which prayer is offered and all join in repeating the Lord's Prayer in concert. Sunday is a holiday from work, but the hours are broken up and trouble averted by the requirements that all attend Sunday school and the preaching service in the afternoon. Many of the criminals who when they first come make objection to listening to Christian truth, later show their approval by earnest attention at these services.

Foreign missions has introduced a new moral force into the social life of the world, and has been a tremendous factor in education, philanthropy, relief of human suffering, the advance of hygiene, sanitation, and

preventive medicine. Foreign missions has always and everywhere promoted international understanding and good will. The missionary movement is God's response to the world's need through his church.

VI

THE SOCIAL APPLICATION OF THE MISSIONARY MOTIVE AT HOME

By JUSTIN W. NIXON

THE SOCIAL APPLICATION OF THE MISSIONARY MOTIVE AT HOME

The Christian religion entered the world as a thrilling and miraculous promise of salvation to mankind. In spite of the age-long tragedy of human sin, it had a boundless faith in the potential divine sonship of the downmost man in society. It held out to the slave as well as to a Cæsar the vast and limitless hope of the kingdom of God. It heralded a philosophy—the amazement of the learned yet comprehensible by the ignorant—that the meaning of life was to be found in fellowship with God as he had been revealed in Jesus Christ. The energy of the new faith was love—a divine creative power which bound alien races and hostile groups together in the embrace of the church, which flowed out in a myriad of philanthropies to relieve the needy and the oppressed. Christianity confronted all crises with its inmost conviction that in Jesus Christ it had something incomparable,

a personality and a power that belonged to a new order of life before whose love and truth all the alien forces of the world must ultimately go down.

The missionary enterprise is the supreme embodiment in our time of the original thrilling and miraculous promise of Christianity to the world. When we grow weary with gazing at congealed institutionalisms, when the heart grows sick at the lack of adventure, at the constant fear of the new note in either message or method, one draught from the well-spring of modern missions may renew an enthusiasm like that of the Apostolic age. The modern missionary enterprise represents Christianity at high tide. It is a Christianity conscious of its imperial goal and destiny. It is a Christianity unafraid of visions and dreams because it knows that only visions and dreams can ever enlist youth. It is a Christianity which frankly breathes out challenges to the impossible. It is a Christianity that has accepted service as the supreme motive and sacrifice as the supreme method of spiritual achievement. It is a Christianity standardized as militant and victorious. It stresses the military virtues of courage and obedience. It can and does furnish a moral equivalent for war. Daring in hope, pio-

neering in spirit, with faith in the salvability of men, in the sufficiency of Christ and the power of God, with the thrill of adventurous youth in its larger strategy and its battle tactics, the missionary enterprise summons the somnolent religious forces of the home lands to put their house in order, that with a united spirit Protestant Christianity may prepare for a gigantic spiritual offensive against the aggressive pagan forces of the modern world. It is this appeal from the missionary enterprise to the churches of America to get on a war basis that we find justification for the discussion of the theme, "The Social Application of the Missionary Motive at Home."

We need the social application of the missionary motive at home.

1. *To create a social environment favorable to the emergence and growth of Christian personality.*

One of the most formative convictions operating in the life of our time is that of the organic unity of human relationships. The principle involved is that the experience of the individual in one sphere of his life conditions his experience in the other spheres. Modern psychology emphasizes the unity of the physiological and the psychical in the life of the individual. Modern

sociology stresses the solidarity of the individual and the group. It follows that if you desire to improve permanently the ideals of the individual you must improve the ideals and customs of the group to which he belongs, or, failing in that, build up new groups and relationships so that some group life will be possible for him. To create a high-grade, well-rounded individual without a group of some kind that favors that type of personality is as difficult as to attempt to run a fish-hatchery without an appropriate environment of water.

This principle of the organic unity of human relationships is recognized as a commonplace in the foreign missionary enterprise. The missionary in India will not ignore the fact of caste in conducting his propaganda, for Christianity in the individual and the caste system of social relationships are permanently incompatible. The family system of Moslem countries, the ancestor worship of the Chinese, the tyranny of tribal custom among the savage peoples have compelled the missionary to think of the social relationships of the personalities he desires to redeem. He cannot develop the Christlike personality in a social vacuum. This discovery has occasioned the many types of activity that we find in the

foreign missionary enterprise. The creation of churches, of languages and literatures, of educational systems, of hospital and medical facilities, of industrial training schools, the assistance of campaigns of social reform for the freeing of Hindu women, for the abolition of foot-binding and of the gambling and opium curses in China, all point to the effort of the missionary to create an environment of group life in which it will be possible for the Christian type of personality to flourish and propagate.

This principle requires far more thorough recognition and application in the ministry of the Christian church in America. Our thinking and our method are still largely predicated upon the supposition that the individual is an isolated unit. The theory that all you need to do to secure a Christian social order is to present an evangelistic appeal to certain individuals regardless of the environment of those individuals and regardless of the social expression of the evangelistic message after it is accepted, is on all fours with the theory that all you need to do to cure industrial unrest is to jail or deport the agitators. The majority of thinking Americans, however, know that our industrial difficulties cannot be cured by

any such facile and expeditious method. A recent definition, "How to make a Bolshevist," recognizes this principle of the organic unity of social relationships for which we are pleading in this article. "Take almost any one when he is a baby," the definition suggests, "nourish him insufficiently, let him grow up in a dark, dirty, hideous tenement; educate him as badly as possible, take him out of school when he is thirteen or fourteen and put him to work; make him work hard and long and be poorly paid; see that he marries and tries to bring up his family on less than a living income; throw him out of employment now and then; let illness strike him and his family especially hard, and some day when he is in a receptive mood introduce him to the Bolshevist doctrine." If the church will carry out consistently the principle of the organic unity of social relationships which the Bolshevist recognizes in his propaganda, it will mean a quiet revolution in our approach to men. It will mean a reorganization of our curricula of religious education so as to discuss and define the qualities of Christian living in connection with those concrete situations of modern life where those qualities are to be applied. It will mean the acceptance by the church of new responsibilities as an or-

ganizing agency for the promotion of a Christian public opinion. It will bring the membership of our churches into a sobering realization of the contrast between the religion of Jesus and the pagan forces of our civilization. It will mean that many Christians who throw down the gage of battle to these forces will realize for the first time in their lives that there is no other basis for the Christian career than the sacrificial missionary basis. It will mean finally that the struggle for a genuinely Christian social order will be so serious and difficult that the church will be thrown back upon its spiritual resources as it has not been since the Apostolic age. The social application of the missionary motive, accordingly, may well mean a rediscovery by the church of the incomparable, exhaustless powers of Christ himself.

We need the social application of the missionary motive at home.

2. *To answer the call of democracy for moral leadership and a spiritual basis.*

The movement of democracy is the most characteristic and fateful movement of our time. Containing within it the promise of largest benefit to mankind, it also raises our gravest and most pressing problems. The crisis which we find in the industrial world,

for instance, is occasioned by the breaking through into the valley of industry of the stream of democracy which since the days of Cromwell and Milton had been flowing with increasing turbulence down the valley of politics. The wise leaders are trying to get the stream of democracy into some regular channel as it flows through the valley of industry that we may build our mills and factories along its banks and use its power for producing the necessities of a new order. But for the present we are tossing about upon the great flood of democratic change, confused by raucous cries of repression and of the class-conscious will to power. The whole of modern civilization is afloat in the torrent. We are not certain, to change the figure, whether there is to be a squaring off of modern society into two great opposing classes with the lust for power and control the real material motive of conflict, or whether there is to be a genuine reconciliation of men with one another as they lay together the foundations of a more just and brotherly society. No foolish and superficial optimism should conceal the gravity of the issue. Western civilization passed into a night of one thousand years after the fall of the Roman Empire, and we may be witnessing now the twi-

light of another great system of human life. The movement toward the collective control of industry has been enormously strengthened by the war. The institution of these processes may change the whole form and color of our civilization as thoroughly as the industrial revolution of 1750 changed the face of the modern world and as the propaganda of Hellenism and the infiltration of the barbarians changed the Roman Empire. But is this almost inevitable development to mean an enrichment of life or its decadence? The road to the desired end is not clear. It is tortuous and dangerous. There are precipices to avoid and long wearisome ascents to make, and there are dead men's curves here and there upon it. Nor is there any guarantee of success. Worn and bleeding from the death struggle with autocracy, staring at the lurid mottoes upon the sign-boards erected by the war guides Fear and Hate, the Western democracies wearily grope their way amid the shades of twilight or of dawn.

It is the conviction of the writer that there can be no optimistic answer to this question which ignores the fateful responsibility of the church at this hour. If the church of Jesus Christ will set her own house in order, accept the missionary faith

in the worth of the humblest life, in the sufficiency of Christ, in service as the supreme motive, in sacrifice and love as the dynamics of social reconstruction, the entire energies of the democratic movement may be harnessed to the tasks of the kingdom of God.

It means that the church must heed the call of democracy for moral leadership. When Arthur Henderson, leader of the British Labor Party, speaks of the "supreme importance of character as an indispensable factor in national and international life," do we realize that he is calling to the church? When he says, "to secure an improvement in the material and social conditions of the people, we must elevate the moral standards of the people. Democracy will be effective in proportion to the intensity of its spiritual and moral faith; . . and only a democracy built upon the highest form of character will prove to be that instrument by which the world is to be saved," do we realize that he is challenging the church to assert and maintain her authority and leadership in the field of morals? But the church cannot maintain that authority if it is content to talk merely of the ethics of personal life while it leaves the great field of social relationships to secular

teachers. To forbear to bring its prophetic insight to the problem of justice, to allow socialism and philanthropy to surpass the church in moral indignation and the ethical discernment will be to forfeit the respect of this generation. Democracy wrestles with the gigantic problem of justice. There are scores of situations where the old standards of right and wrong no longer avail. Democracy waits for a clear, inspired word. Jesus has it. But only a church built upon an avowedly missionary basis can disclose it to this age.

Even more insistent than the call of democracy for moral leadership is its hunger for a spiritual basis. "The one thing which the church can give the social movement," said a famous radical to the writer recently, "is a basis of spiritual values." After all, it is in the cosmic roots, the eternal foundations of its message, that the church has its final source of power. It is when religion has spoken in mystery and wonder of the divine that it has brought peace on the great deeps of the human spirit. If it be true, as De Toqueville says, that "if faith be wanting in man he must serve, and if he would be free he must believe," then the struggle for justice can be neither permanent nor successful without this grip

upon the eternal. It is religion, finally, the religion of a divine life in the soul of man, that can stand over against an age and rebuke it, that can bring the blush of shame to its cheek and the pangs of guilt to its heart. Such a religion even the sociologists are crying for as the great need of our day. J. S. Mackenzie, formerly of Cambridge, for instance, says that our greatest social need is motive power. "We need prophets as well as teachers. Perhaps we want a new Christ. We still look for one who will show us with clearness the presence of the divine in the human." Democracy needs the religion as well as the ethics of a missionary church to satisfy its longing for moral leadership and a spiritual basis.

We need the social application of the missionary motive at home.

3. *To lend sincerity and security to the proclamation of the Christian message abroad.*

The telegram sent across the continent in the early part of December from the headquarters of the Student Volunteer Movement that the Des Moines convention might not be held on account of the coal strike threw into dramatic relief the unity of the missionary problem at home and abroad. In a moment of time we saw that the busi-

ness of securing justice and brotherliness by the proclamation of the gospel in Osaka, Bombay, or Rangoon could not be dispatched if injustice and hatred were the order of the day of Cherry Valley, Ill., Pittsburgh, Pa., or in the coal towns along the Monongahela. There could not be one attitude toward a yellow man in Canton and another toward a slave in West Virginia. The failure to secure justice in America finally threatened paralysis in the organization of foreign missions.

That subtle danger which the coal strike dramatized exists all the while. The contrast between the message of the missionary and the social achievements and conditions of the missionary's home will not always remain undiscovered by the Oriental. That contrast threatens the sincerity of the missionary's appeal. Throughout the last generation the young Japanese who returned home from the West brought back the message that the great word in the West was power—power through science harnessing the forces of nature, power through industrial organization, power through militarism. Then the great war broke out. As the struggle progressed, battle by battle, secret treaty after secret treaty, the Japanese statesmen wrote the word "correct" across

the portfolios of reports filed with the intelligence department at Tokyo by the Japanese students who had said that the primary interest of the Western nations was power. Shall we speak forever to the Orient with one voice by our missionaries and with another voice by our traders, our diplomats, and our civilization? Unless Christianity can be embodied in the social achievements and ideals of our nation as a whole, the sincerity of our appeal in the East is jeopardized.

The situation is even more critical. Unless we can restrain the various groups clamoring incessantly for war with Japan, unless the imperialistic and militaristic tendencies which wear the thinnest of disguises in the press propaganda are curbed, we are on the way toward destroying in the catastrophe of war the results of a half-century of missionary toil in the island empire. War with Mexico, resulting from any of the recurring "crises," would have a disastrous effect upon the entire Protestant missionary force south of the Rio Grande. If by such a war America should gain the reputation among the South American states of being an imperialistic power, that reputation would not stay at home. It would point the finger of suspicion at Amer-

ica in all her undertakings throughout the world. It would threaten the security of our foreign missionary enterprises as certainly as German militarism had fruit in the destruction of the German missions in India and Africa.

We have come to the end of our task. The social application of the missionary motive at home is necessary to the growth of Christian personality, to satisfy the spiritual hunger of democracy, and to the sincerity and security of the missionary enterprise itself. The great hope is that the church in the presence of the challenge of this hour may frankly and boldly accept the missionary motive as the dominant motive of her own life. Few have been the moments in the church's history more fraught with the burden of decision than the moment which we call today. Let the church be bold before men that its justice may burn with indignation and heal with pity. Let it be bold before God that its fellowship with him may be vital enough to convince the world of its reality. Let it be bold as it gazes into its own heart that it dare to actualize before the world the dream of its Master, " All ye are brethren." A religious institution with such boldness will live in this democratic age. It will be hated. It

will be attacked. It will be feared. But it will be passionately loved, and it will win. It may be crucified, but it will rise again on the third day. God grant that that institution may be the Christian church

VII

OUGHT THE UNITED STATES TO BE A MISSIONARY NATION?

By ERNEST D. BURTON

OUGHT THE UNITED STATES TO BE A MISSIONARY NATION?

Some twenty years ago at a critical moment in China's history, Chang Chih Tung wrote a little book which was translated into English under the title, "Christianity China's Only Hope." Is it not time for some far-sighted American to write a book entitled, "The Adoption of the Missionary Spirit America's Only Hope for Future Greatness"?

But what is the missionary spirit ideally defined? It is not the spirit of conquest, military, intellectual, or religious. Mohammedanism has been a missionary religion, but not so far as it has won its converts by force has it been a missionary religion in our sense of the word. The strenuous efforts to spread German kultur throughout the world were missionary in a sense, but not in the sense in which we are now speaking of the missionary spirit.

The missionary spirit in its truly Christian expression recognizes that people are

the center of every problem, that human welfare in its highest sense can never be imposed upon people by force.

He who believes in the mission and destiny of his own nation ought for that very reason to recognize and respect the peculiar genius of every other nation. In his recent book on Americanization Dr. Charles Brooks well says:

"Americanization does not involve hatred or contempt of other nations. . . Many of the truest patriots are the missionaries of the finest world fraternity. Mazzini, the Italian statesman and patriot, has given this beautiful expression to the truth: 'Every people has its special mission, which will cooperate toward the fulfilment of the general mission of humanity. That mission constitutes its nationality. Nationality is sacred.'"

If the missionary spirit meant conquest, every true American would pray that his country might have none of it.

Nor is the missionary spirit identical with propagandist zeal. The propagandist is a man who wants other people to accept his opinions. A certain element and form of this spirit must doubtless enter into the effort and plan of the missionary. But when the missionary becomes simply a propa-

gandist, he has missed the essence of the missionary spirit. The missionary who has really caught the spirit of Jesus is supremely interested in people and their welfare, and while right opinions contribute mightily to human welfare, the two are not identical. Life is more than thought. Character is shaped by other agencies than dogma. Personalities are more potential than opinions. Conduct shapes character as truly as convictions control conduct, and conduct comes as often by example as by precept. The true missionary is interested in people believing the truth because he knows that the truth will make them free. But he knows that freedom does not come as the result of adopting opinions that have no root in experience. Enlightened minds, liberated personalities, wills set free for the highest—these are the goals of his ambition, not reciters of creeds, however true and vital these creeds may be to the missionary who propagates them.

The essence of the missionary spirit in the Christian sense of the words is the desire that others shall possess what we have ourselves found to be the real goods of life—a desire not vaguely cherished as an unessential sentiment, but affecting action. This spirit will necessarily, because of dif-

ference in circumstances, find various expressions in different persons, a different expression in an individual from that which it finds in a group, and different in a voluntary group from that which it finds in a nation. In the last analysis the missionary spirit is simply good-will to one's fellow men as distinguished from selfish individualism.

One of the things that all history shows, but recent history most strikingly, is that there is but one morality for us all, whether individuals or groups, whether small groups or large. That which is evil between persons does not become good between groups of people, nor that which is a virtue between individuals become a vice when practised by multitudes in relation to one another.

There are indeed some things which an individual can do which a nation cannot do, because doing them as a nation involves either a practically impossible consent of all the members of the nation, or a coercion of the minority by the majority, which is itself immoral. We are well agreed in America at least that the nation ought not to send out men for the purpose of establishing Presbyterian churches, even if the Presbyterians constituted a majority of the nation. But this does not change the great fact that

moral *principles* are universal and apply to nations as well as to individuals. For a nation to be grasping, unjust, cruel, is as truly wrong as for an individual, and the effect of the injustice and cruelty is likely to be far more wide-spread and harmful than in any case of an individual. The problem of national morality is a difficult one and perhaps has never been fully thought out. But certainly it is a problem to which it becomes us now to give heed. For, on the one side, we have lately witnessed the frightful results of a false morality adopted by a nation and followed on a national scale, and, on the other hand, we as a nation are facing problems and responsibilities which loudly call upon us to determine what it is right for a nation to do. On the great road that nations travel, is our course to be upward to nobler life and greater usefulness or downward to the vices that, invading a nation's life, enfeeble and destroy it?

Facing this situation, what would it involve for us to avow it as our aim to make the United States a missionary nation? We have pointed out above some things that it would not involve, such as a spirit of conquest or a propaganda undertaken by the nation on behalf of any type of organized

religion. Let us now try to answer it positively. And first in general terms.

The United States would be a missionary nation if, as a people, we were pervaded by the desire that other nations should enjoy all the things which our experience has taught us to believe are the real goods of life, in such form and measure as would contribute to their highest welfare. If we had this spirit, we should recognize that in the expression of this spirit there are some things which we can do as individuals, and only as individuals or as small voluntary groups, certain others that we can do as large groups, such as Christian denominations or as undenominational, but Christian or philanthropic societies, and still other things which we must do, or refrain from doing, as a nation and through our government.

If, then, we are a missionary nation, individual missionaries will be going out from us to other lands. For there will be a multitude of young men and women among us whose altruistic good-will will extend not only to their neighbors and fellow Americans, but to other nations. Realizing how rapidly the world is becoming one, and all nations, being made of one blood and having common needs and common aspirations,

are being bound together into one community, they will desire to be the bearers of Christianity's message and the witnesses of America's experience to the lands across the seas. They will not all hold the same opinions and they will not all do the same work. Some will be preachers, some teachers, some physicians, some scientists and engineers. But in so far as they are the representatives of the nation's missionary spirit, they will be moved by the spirit of good-will. They will go not to exploit the nation to which they go, but to contribute to its welfare and to the creation of a spirit of mutual friendliness that shall encircle the earth. If they are intelligent, they will not go with a spirit of condescending superiority or with a zeal for conquest, but will recognize that as Mazzini says, "Every people has its special mission, which will cooperate toward the fulfilment of the general mission of humanity." They will seek to discover that mission, to learn from it what they can, and not to defeat it, but to help toward its fulfilment.

If we are a missionary nation, there will be certain to be among us many individuals who, unable themselves to take up their residence abroad or constrained by conscience not to do so, yet, being deeply de-

sirous of making their contribution to the world's welfare and to the permeation of the world by those great principles which Jesus taught and exemplified, will unite together to do as groups the things that they cannot do as individuals. Doubtless these groups will grow larger and larger, not only because they will add individuals to their number, but because the several societies, perceiving the identity of their purpose and the advantages of unity of effort, will coordinate their plans and combine their efforts. This process we are now witnessing. Denominational societies, having learned by experience the advantages of cooperation on the field of their missionary effort, are now discovering the great advantages of a combined appeal to the Christian community at home. This very process is tending to make us, to an extent scarcely dreamed of a generation ago, a missionary *nation.* The missionary enterprise has a standing in the nation, and a hold upon the thought and conscience of the nation surpassing that of a decade ago. Where shall we be a decade hence if the plans now developing for a united appeal of all the missionary organizations to all in the nation who are in sympathy with their aims shall have that realization that now seems possi-

ble? In ways we did not anticipate or dare to hope for, we are becoming a missionary *nation.*

But can we strictly as a nation, as a political entity, have any part in this success? By abstinence from certain courses of action which have been common among nations, we certainly can. There is no obstacle in morals or the Constitution or international law or sound political science to our rigorously refusing to share in any act of injustice to another nation. We can be scrupulous with the scrupulousness of a sensitive conscience in no way to invade the right or harm the life of another people. And this itself would have missionary value. Such a course of action is necessarily the expression of a national conscience. Being so, it will ultimately be recognized as such alike by the nation directly affected by the action and by others who only look on. It can but contribute powerfully to bring international injustice to an end.

But there is more than this that we can do and ought to do. The truth is, there is no middle ground between national selfishness and national good-will. The middle point of indifference is a point of unstable equilibrium impossible to maintain. Justice has no secure foundation except in good-

will, and if there is good-will, it will find for itself positive expression. Recent years have witnessed wonderful progress in this kind of positive altruistic action. Our theories perhaps would have said that in times of disaster abroad, individuals and groups might contribute to the relief of suffering, but that money raised by taxation could not be appropriated for such purposes. Yet again and again Congress has made such appropriations without protest from the people. Recall, for example, that train that sped eastward to the relief of Halifax in the time of the disaster caused by the explosion of steamships in her harbor, bearing carloads of material paid for out of the national treasury. But far more significant was the act of the United States in entering the great war. I know there are cynics today who tell us that we went in to save ourselves, and doubtless there is an element of truth in that statement. But they do but slander their own people, if they do not also belittle their own motives, who tell us that national selfishness was the only or the chief motive that led to the act of April, 1917. The official record is clear and the broader evidence of history is clear. Let us not be false to our own best impulses and motives by being ashamed, after the battle,

of the motives that led many of our sons to lay down their lives, and many a father and mother to give them up without hesitation. Remember those great words of Kenneth MacLeish, son of Mr. and Mrs. Andrew MacLeish of Glencoe, Ill., written only a few days before he made his last heroic flight:

"If I find it necessary to make the supreme sacrifice, always remember this—I am so firmly convinced that the ideals I am going to fight for are right and splendid ideals that I am happy to be able to give so much for them. I could not have any self-respect, I could not consider myself a man, if I saw these ideals defeated when it lies in my power to defend them.

"So I have no fears! I have no regrets; I have only to thank God for such a wonderful opportunity to serve him and the world. No, if I must make the supreme sacrifice, I will do it gladly and I will do it honorably and bravely, as your son should, and the life that I lay down will be my preparation for the grander, finer life that I shall take up. I shall live!

"You must not grieve. I shall be supremely happy—so must you—not that I have 'gone west,' but that I have bought

such a wonderful life at so small a price and paid for it so gladly."

Shall we as a nation in the days of peace be true to that vision of service that came to us in the war? How we shall do it is an important question—a question for statesmen and political scientists to study and help us to solve. But the fundamental question is whether we recognize that a nation cannot only abstain from injustice, but, being a member of the great family of nations, live as a member of the family, seeking the highest welfare of its own people in the highest welfare of the world. If we must find justification for it, it is amply justified in the evidence of history that national selfishness leads to the destruction of the nation. It is true of nations as of men that he that saveth his life shall lose it.

We have been moving, not steadily, perhaps not rapidly, but on the whole moving, toward the recognition of the fact that while a nation cannot act exactly as an individual acts because it is not an individual, it yet can act, and for its own sake and the world's sake must act, on the principle of the Golden Rule. In this time of reaction, after action, many are lifting up their voices against such a principle who in the storm

and stress of war were silent or spoke on the other side. It is time for men of clearer vision to stand firm in its defense, cautious no doubt in the application of it lest it be discredited by misapplication, but unshakably firm in defense of the principle and in effort for the gradual conformity of our national action to it.

But possibly under all the circumstances, the most effective expression of the missionary spirit which we could make at this time would be in the application of it to our own industrial and social problems. That it has such application is as certain as that such problem exists. The same principle that ought to rule between nations ought also to rule between the classes of a nation. To deal justly and fairly with one another, to apply the Golden Rule to the problems of employer and employee, of laborer and capitalist, to the relations of black and white, of new Americans and old Americans, would not only be in itself a great achievement, but would be of immense advantage to us in our relations with other nations. It is a strange paradox that our record of relations to other people is much brighter than that of our dealings with one another.

It is the destiny of the missionary spirit, as that spirit was exemplified in Jesus Christ

and as it finds expression today in the most intelligent and Christlike of his followers, to permeate all society and to control the relations of all groups of people to one another. The loud call of divine providence to the United States—but not to her alone—is to become a missionary nation. The adoption of the missionary spirit is America's only hope for future greatness and for the fulfilment of her destiny.

VIII

THE MISSIONARY MOTIVE—ITS APPEAL TO THE YOUTH OF OUR DAY

By P. H. J. LERRIGO

THE MISSIONARY MOTIVE—ITS APPEAL TO THE YOUTH OF OUR DAY

A boy's pocket and a boy's heart are pretty apt to contain the same kind of a miscellaneous assortment of odds and ends. The raw material of youth is the same everywhere. It is a singular jumble of selfishness, sentiment, idealism, meanness, clear vision, pettiness, heroism, and generosity.

Heredity and past training determine which of these elements predominate, but it is evident that the right stimulus will serve to clear the débris from about any one of them and cause it to emerge as the dominating factor in life and determine the kind of individual the youth is to be.

It is here that maturity owes a debt to youth. It should furnish such a stimulus from its own experience as will insure a right choice, and should then so govern the environment as to make the stimulus effective.

There *must* be a choice. There comes a day when it is high time to sort out that pocket. It is impossible for all these elements to grow in equal proportions. Many of them are mutually antagonistic. Some will develop and others atrophy. The ultimate man is the product of the elements upon which the choice falls.

We owe it to our young people to give them an adequate presentation of the missionary motive. In itself it is the test and touchstone of life. It acts as a chemical reagent, and at the moment of its effective introduction the elements of moral growth group themselves about it. When the missionary motive has met a response in the heart of youth, there emerges a group of impulses which constructively interweave into a definite purpose.

There is *the impulse to self-giving.* It may coexist with a queer mixture of other motives. But it can hardly be said ever to be entirely absent from the heart of youth. A sergeant in the service overseas relates the story of a young fellow who was sent to France for replacement. Jealous of the two gold stripes worn by the men in whose company he now found himself, he went to the nearest town, bought similar stripes and put them on. Nothing was said, but his fel-

lows prepared to give him a lesson. The head sergeant purchased a *Croix de Guerre,* borrowed the captain's Sam Brown belt, and staged an impressive ceremony in the dusk of the evening remote from the camp, in which the company indulged in much hilarity, while the sergeant decorated the young man with the medal. Yellow, you call him; but the impulse to sacrifice was there. Two weeks later the entire regiment stood at attention while General Petain himself pinned the *Croix de Guerre,* with palm, upon the young man. He had gone over the top alone at night and brought in seventeen prisoners and seven machine guns.

It was an impulse to self-giving which underlay the wonderful morale of the American troops. When combined with a simple faith, it was sometimes free from any admixture of grosser sentiments. The teaching of a Christian home spoke in the clear ringing note of the message written by Lieut. Kenneth MacLeish before he fell in battle: "I have no fears! I have no regrets! I have only to thank God for such a wonderful opportunity to serve him and the world. No! if I must make the supreme sacrifice, I will do it gladly and I will do it honorably and bravely, as your son should, and the life that I lay down will be my

preparation for the grander, finer life that I shall take up. I shall live!"

There is *the impulse to self-development.* Small boys want to be big. Youth wants to be important—feels, indeed, that it is important. And youth is right about it. It knows its temptation to littleness and also its potentialities of greatness. In a recent number of the *Yale Review* appeared the following lines:

STARS

I am the Captain of my soul,
Beneath the heaven of All Souls,
And see them twinkling all about
Who won through to their briary goals;
When I look up into the dome
Their gathered constellations wreathe—
The Great, the Faithful, trooping home—
I am so small, I scarcely breathe.

I am so great—for I am I.
Not one, of all the starry band,
Went just the way I travel by
To overtake my fatherland,
Seeking forever mine own Sign,
Lord of my spirit's lone estate,
My soul's a heaven where they shine
A part of me—I am so great.

Thrice blest is he who at the moment of choice can furnish the stimulus which will lead youth's purpose to crystallize about the

greatness of life rather than its littleness. There is a condition of plastic potentiality which may concrete in self-service, money service, or world service. When youth offers life, it is following the road to highest self-development.

There is *the impulse to invest life constructively.* Young men and women today are insistent that their powers shall be judged by actual achievement. One reason why men are turning in larger numbers to the secondary phases of Christian service than to direct ministry of the gospel is this desire to build something concrete and to see their efforts emerge in constructive results. Failing to realize the basic constructive value of the work of spiritual leadership, they seek tangible results in medical, industrial, social, or educational service. They have an inner urging to institutionalize their life's product.

But we must not fail to realize that this desire is closely knit to the principle of self-giving. To be one's biggest self and then to abandon that self to a constructive kingdom task is the purpose which is crystallizing now in the thinking of our young people perhaps to a greater degree than ever.

And construction is always built upon sacrifice. At La Panne, almost the last

foothold of ground left to the Belgians by the German advance, stands a great memorial hospital. Spread out over acres of ground are the wards, operating-rooms, power-house, disinfecting plant, and steam laundry. And dominating it upon the sand dune above is a little chapel and the grave of the brave soul whose self-giving made possible this great plant. It was Madame DePage, wife of Doctor DePage, chief surgeon and director, who went to the United States to voice the fearful extremity of her people. Returning home, successful, with a certified check for a million francs, she sailed upon the Lusitania. Among the bodies tenderly laid out and cared for upon the Irish shore was hers. And tightly clasped in the dead hand was the check for a million francs. Not always will the sacrifice be required in just this way, but the annals of missionary service today are crowded with stories of those who are thus uniting self-giving and constructive achievement.

There is *the impulse to meet life at its point of greatest need.* This is the logic of generosity. It underlies and supports the missionary motive. One of the commonest statements of the student volunteer is, "I should like to go where the need is great-

est." And this becomes the dominating principle of life's action in the man who has given himself to world service. This is why the missionary springs so promptly through the door of need opened by a great national calamity, such as famine in India, or floods in China. Dr. H. W. Newman had been engaged for five years in successful medical work in South China, having charge of the hospital at Ungkung, when the call of greater need led him to enter the American Red Cross work in Siberia. He was placed in charge of the anti-typhus campaign and lived in a car on the Siberian Railroad while waging a successful battle against typhus fever, the disease of the underfed. Major Geo. W. Simmons, special Red Cross commissioner, is quoted regarding Doctor Newman's work as follows: "In the history of the Red Cross achievement in Siberia, there will be no greater credit due any individual than that due Doctor Newman for the successful accomplishment of his anti-typhus work at Cheliabinsk and Petropavlosk. Almost without American aid, Doctor Newman cleaned out a factory building and installed an efficient typhus hospital and later built up a hospital of four hundred and fifty beds at Petropavlosk, where, under his direction,

the mortality rate was cut down by two-thirds." Doctor Newman, now Major Newman, was organizing a surgical hospital of 1,500 beds when he was compelled to evacuate before the Bolshevik's advance. He then fell a victim to the disease which he had been so successfully combating and while seriously ill was carried five weeks to the port of embarkation whence he returned to America.

It is the argument of need in the foreign mission appeal which has stirred the hearts of our young people beyond almost any other element: the appeal of destitution in physical and mental things, but, above all, the appeal which lies in the moral and spiritual poverty of the non-Christian world.

Mr. Linzell, of India, tells of a village of three thousand where the leaders came together to examine their moral situation. They discovered a condition of social filth well-nigh indescribable. There is nothing remarkable about this when one considers the usual phenomena of social life in India, but it is worthy of note that there was enough spiritual insight among them to enable them to trace the condition to its source. "No wonder we are so depraved," they said, "while we are worshiping these licentious gods and goddesses." They de-

cided to change their religion, and a committee was appointed to choose a new one. They deliberated a week. Overtures made by the Mohammedans and the Arya Somaj were rejected. Finally they decided to adopt Christianity, and a messenger was sent to the missionary in the adjacent town. The overwhelming need of the situation is emphasized by the fact that the missionary had to reply that there was no worker to send to them.

Unmet need is shattering to the peace of the Christian soul. It pours over the spirit like a devastating flood, and the impulse is to fling oneself into the breach.

There is *the lure of the unfamiliar.* Foreign peoples and scenes awaken and stimulate the imagination of youth. Sea tales and adventures in foreign lands are the natural choice of youth. Who of us does not remember the fascination which Robert Louis Stevenson's "Treasure Island" held for us with its story of picturesque characters and buried treasure? But there is a similar element in the missionary motive. Many of the missionaries live lives of almost incredible adventure; for example, John G. Paton among the natives of the New Hebrides. Among our more recent missionaries, examples of the same kind are

not wanting. Long John Silver presents no more picturesque characteristics than Capt. Luke Bickel, the sailor missionary of the Inland Sea. In Harrington's life of Captain Bickel, he relates that the latter's voyage led him far afield, "over the trail of the deep blue, to the west coast of South America, to Australia and to Africa, and their incidents would make a fascinating tale of the sea. Every voyage he went gave him an opportunity to save a human life, an opportunity which his courage, strength, and swiftness in action enabled him to seize. On one occasion a sailor had thrown himself into the sea, intending to commit suicide. Bickel instantly leaped after him and, overcoming his resistance by sheer force, succeeded in rescuing him. The would-be suicide repaid him with curses, at which the other sailors would have thrown the man overboard again had not Bickel intervened."

Captain Bickel's subsequent life on the Inland Sea of Japan as a sailor missionary is full of vivid interest. In and out among the innumerable islands sped the little white-winged messenger of faith, the Fukuin Maru, and neither storm nor threatened wreck, opposition nor persecution, was sufficient to deter its indomitable master. Among the trophies of his service were

riksha men and soldiers, teachers and samurai, policemen and clerks. Captain Bickel himself tells of one, Hirata San, a short, ugly-faced little fellow, built in a lump, who clambered up over the stern of the vessel one cold winter day looking for a job. "He had one virtue, at least—he was openly, cheerfully evil. He and the devil went watch and watch. He gambled, stole, and lied by preference. He drank heavily and loved to fight, for was he not a *jiujitsu* expert of seven years' training? All this he did and worse." But two years of constant association with the captain had its effect. Hirata San had come to know the great captain and was about to become a little captain himself in charge of a small Japanese sailing craft to be used for colportage. "When the little ship was launched, we stood on the beach and watched him as he worked up to his waist in water. The tears were streaming down his face as he worked. A foreman shipwright stood by who had known him of old, and said, 'Let him alone; he has a vile temper. He is so mad that the tears are running down his face because his vessel is stuck a bit on the chocks. He is dangerous at such times.' Three years later that same foreman was baptized, having been led to

Christ by our friend. After a most astonishing profession of faith, he suddenly turned to us and said, 'And, captain, I now know what those tears meant.'"

So may the lure of the unfamiliar become an element in the appeal of the missionary motive to our young people. The high emprise of spiritual endeavor is close akin to the best elements which animate the spirit of adventure.

Last, but most important of all the elements which group themselves about the missionary motive in its appeal to youth, is *the impulse to follow Jesus Christ.* Never make the mistake of supposing that religion is unnatural to growing youth. From childhood on, the game of "Follow the Leader" has held its attraction, and boys will follow with equal abandon whether the leader be good or bad. It is sometimes a hazardous game and may easily lead into danger and evil. It depends upon who is leader. Young people will yield themselves with ready abandon to Christ as Leader, if we can show them that his leadership is worth while and carries with it those virile values and elements of manhood they most admire.

If we can present Jesus Christ to our young people in such a manner that the natural tendency to hero-worship will cen-

ter about him as the supreme figure, we shall have provided that stimulus which will determine the trend of the future life. For in him every one of these impulses which together make up the missionary motive has found its highest fulfilment. The impulse to self-sacrifice was his dominating life principle; the impulse to self-development was its paradoxical complement. "If it die it bringeth forth much fruit," was never so exemplified as in Jesus' life. The impulse to constructive achievement in the life of Christ is bringing its cumulative results through the centuries. "By whom also he framed the ages." The impulse to meet life at its point of greatest need blossomed in his compassionate sympathy for suffering. And that spirit of faith's adventure into the unknown was perfectly set forth in him who committed himself to God in the great adventure of man's redemption.

The appeal of the missionary motive to the youth of our day is that "Jesus still leads on" and that to follow him is to lose oneself, to find oneself, to adventure for God, and to build for eternity.

"I have written unto you, young men,

> Because ye are strong,
> And the word of God abideth in you
> And ye have overcome."

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